

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 34.

NEW-HAVEN, SATURDAY, JANUARY 21, 1826.

VOL. X.

## JOWETT'S RESEARCHES IN SYRIA.

The London Christian Observer, has a lengthy Review of Jowett's Christian Researches in Syria, from which we make the following extracts.

In Deir el Kamr Mr. Jowett witnessed one among many painful proofs of the undue influence of the rule of the Church of Rome.

"Conversing with my Arabic reader, I said, 'Mr. King and myself wish to sell as many of the Scriptures as we can.' Copies for this purpose, were in the house. He said he was aware of this; but that the sale of them had been prohibited by the Pope. 'In this country,' said he, 'whatever the Pope tells us, we do.' 'But,' I said, 'God commands men to read the sacred Scriptures.' 'I know that,' he replied; 'and I cannot comprehend why the Pope should forbid it—especially as the book is the same version as ours, and so very cheap: perhaps it is that these holy books may not be torn or dirtied by children—they are therefore kept in churches.' 'But,' said I, 'in this family, there is your father: you are five brethren: thus there are six who know how to take care of a book; and, in some families, there are no children, or they are grown up.' 'True,' he answered; 'but the people at large are taught to refuse them.' 'Well,' I said, 'God has given us the sun: if Satan put up his hand before it to turn the day into night, would you not think it an act worthy of Satan?' He readily acknowledged this. I bid him apply the comparison to all who would prohibit the reading of the sacred Scriptures. I added—'While you remain willingly under this yoke of ignorance, do you not feel as if you deserved to remain under the Turkish yoke?'

With a mind capable of appreciating all the claims to natural beauty in the scene before him, and enriched by the various combinations of thought and feeling associated with the very names which met his ear, how fair must have been the dawn of the morning which opened on our author in sight of Mount Carmel.

"The first hour of our journey we spent nearly in darkness—wanderers, as it seemed to me, among the mountains; both guides and animals, however, with instructive sagacity keeping the track. At length the pleasant light covered the sky; and, not long after, we arrived at the height which commands the ample plain of Acre. The elegant and lofty minaret of the city appeared at a distance of seven or eight miles, directly before us; in the background, far off, twice as distant as the city, was a noble scene—Mount Carmel dipping its feet in the western sea; and, to the east, running considerably inland; entirely locking up from our view the vale of Sharon, which lies to the south of it.—In the horizon on the left, the sun was rising over the milder mountain scenery, which lies on the road to Nazareth.

"Here, though already three days within the confines of Palestine, I first felt myself on holy ground. We were leaving 'the glory of Lebanon;' and, before us, was 'the excellency of Carmel.' As I descended the mountain and entered on the plain, I was often constrained to give utterance to my feelings, in singing a favourite air, of which the words are *Emitto Spiritum tuum—et creabuntur—et renovabis faciem terræ!* It was the anniversary of my first landing in Malta: eight years have I now been on the Mediterranean mission; and I can truly say, 'Hitherto the Lord hath helped me, and preserved my going out and my coming in.' Then, I and my family were alone in the Mediterranean: since that time, more than twenty missionaries have entered on the field; of whom the greater part yet continue in it."

In the mosque at Acre, to which our author paid a visit, he appears to have been struck with the Mahomedan ablutions; the fountains playing in basins of marble; the trees waving their branches, with a softness and coolness most congenial to tranquil thought; and the Turks and Arabs, with venerable silvery beards, performing their cleansings with an air of solemn enjoyment and religious precision. Such a scene, we may well imagine, was calculated to make a thoughtless spectator forget that there is in Turkey, and the East generally, amidst all these ceremonial purifications, not only literally much offensive filthiness, but far deeper moral stains than those which the lavatories of the most venerated mosque can cleanse. But if it be true, that

"Ev'n from the body's purity the mind  
Receives a secret sympathetic aid,"

still we cannot forget the tendency of these strict ceremonial observances to impede a better sort of purification, and which called down, from a Higher than the poet's Authority, that rebuke on the men of like mind in His day: "Ye fools, and blind, cleanse first the inside of the cup, that the outside may be clean also;... for the thoughts from within, they defile the man; but to eat with unwashed hands defileth not the man."

The superior of the convent at Nazareth having forbidden our traveller's servant to sell any more copies of the Scriptures, and having told them that all the books should be burned when they were gone, Mr. Jowett encouraged him with this thought: "Giuseppe, there have been men put into the fire, who nevertheless

came out unharmed: and so it will be with the Scriptures; some may be burned, but good will come, on the whole. We mean no disregard to the superior under whose roof we are living, but this Book is the master of us all." "Very true," he replied, "and all buy it." "Then continue to sell, and fear nothing, for it is the will of God." He did so, adds Mr. Jowett, and no evil came of it, and he was much encouraged.

After a visit to the Baths of Tiberias, Mr. Jowett, feeling himself too unwell to proceed with his fellow-Christian travellers to the south of the lake, where the river Jordan issues from it, retired to seek a little shade by the side of a small fragment of ruins. Here he writes with equal piety and tenderness of emotion:

"The composure which came over my feverish spirits at this hour was inexpressibly refreshing. I laid myself down upon the ground; and, resting my head upon a stone near me, drew a little coolness from the soil: while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle: it is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it, when he said, 'A city that is set on a hill, cannot be hid:' for it is full in view from the Mount of the Beatitudes, as well as from this place; and indeed, seems to command all the country round to a great extent. Tracing, at a glance, the margin of this simple lake, on the opposite or eastern side, the eye rests on the inhospitable country of the Gadarenes—inhabitable to this day; for my guide, after long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them: few travellers, in fact, venture there: but, seeing that his account is not very congenial to my feelings at this moment, he has dropt his story. Close above my head, an Arab is come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun: and, at a distance just perceivable, is another indolent peasant, sauntering by the water's edge, and singing at intervals a poor Arab song; which, though not 'most musical,' has nevertheless the charm of being 'most melancholy.' But that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of one, who formerly so often passed this way; and never passed without leaving, by his words and actions, some memorial of his Divine wisdom and love. Here, or in this neighbourhood, most of his mighty works were done: and, in our daily religious services, we have read, with the most intense interest, those passages of the Gospel which refer to these regions. However uncertain other traditionary geographical notices may be, here no doubt interrupts our enjoyment, in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee—in its dimensions, as I should judge, resembling exactly the size of the Isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee, from mending their nets, to become 'fishers of men.' Here he preached to the multitudes crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder, on the right, must have been the very spot, where, in the middle

of their passage from this side towards Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where he gently upbraided the sinking faith of Peter—where he said to the winds and waves, 'Peace! be still!' and the sweet serenity which now rests upon the surface is the very same stillness, which then succeeded. Here, finally, it was that Jesus appeared, the third time after his resurrection, to his disciples, as is related by St. John (chap. xxi.) and put that question to the zealous, backslidden, but repentant Peter—'Simon, son of Jonas, lovest thou me?'—one question, thrice repeated; plainly denoting what the Saviour requires of all, who profess to be his: and followed up by that solemn charge, 'Feed my lambs—Feed my sheep!' While I gaze on the scene, and muse on the affecting records connected with it, faith in the Gospel-history seems almost realized to sight; and, though I cannot comprehend that 'great mystery of godliness, God manifest in the flesh;' yet, believing it, all my feelings of wonder and adoration are called into a more intimate exercise." pp. 174—176.

Mr. Jowett's indisposition continuing, Capernaum and Bethsaida were visited by Mr. Fisk alone. Bethsaida exists in little more than in name; "Capernaum, which was exalted to heaven," has now scarcely a relique to attest its former existence.

The visit to the Mount of the Beatitudes is too interesting to be omitted.

"Saturday, Nov. 15, 1823.—At early dawn we set off from Hattyn, to ascend the Mount of the Beatitudes. The road was steep, but very shady and refreshing; and, as we went, we read aloud the first twelve verses of the fifth chapter of St. Matthew, and the thirteenth chapter of the First Epistle to the Corinthians. Our minds were raised to the enjoyment of those heavenly truths. We could not but feel how infinitely inferior all the maxims of sages and philosophers are, to those brief and simple descriptions of the graces of humility, meekness, gentleness, purity of heart, and patience; of faith, hope, and love!

"'Why is it,' I asked, 'that the very scenes become endeared to us, as we read the portions of sacred Scripture relating to them; so that they are rendered much more lovely than mere scenery could make them?' My companion illustrated the feeling of religious association aptly, by putting the case of two amiable persons, 'for both of whom,' he said, 'we might conceive a very warm affection; but, if one were pious, and the other not, how far more congenial would our attachment be to him, whose heart was one with ours in the love of God! He is, in the truest sense, our friend—a friend, in common with us, of God—a friend for eternity! We may know him only for a short space of time on earth, but we shall know him hereafter for ever. So, to compare inanimate things with spiritual, our attachment to this spot is heightened by the remembrance of the Divine discourses once uttered here, and which seem to make it hallowed ground: there are other scenes equally or more lovely, in the various countries which we have visited; but, to this, we are united by a kind of religious endearment.'

"With such reflections we entered the plain of Galilee, at its east end. Being arrived at this elevated plain, we find that the Mount of Beatitudes, which closes as it were a kind of barrier on the east, is not on this side so high as on the other side it appeared to be. The plain, in fact, rises at the end by a gentle slope into two small hills, on either of which it is probable enough that our Saviour sat when he delivered the sermon on the mount. They are nearly close together, and would take a per-



son not more than five minutes to ascend them. The plain itself abounded in flowers; and, although we were not able to say, that, among these, we could discern 'the lilies of the field' to which our Saviour directed the thoughts of his hearers, yet my eye was particularly delighted by the sight of a flower not very common in England, the purple autumnal crocus. I have observed it flourishing, at this season, in every part of Mount Lebanon: and here, at this moment, it was expanding its beautiful petals to as bright a sun as ever lighted up the blue firmament. And if our Heavenly Father so clothe the grass of the field, will He not much more clothe us? Have not we that same evidence of His care, exhibited to our senses on this unexhausted soil, which the Apostles themselves had? It was impossible, supposing this to be the spot, or near to it, where these words were uttered, not to seek some collateral proof, which, however faint, might serve to illustrate the topography of the scene." pp. 186—188.

After a short stay in Samaria, Mr. Jowett at length proceeded, through Bethel, on his journey to the holy city. We may naturally suppose that his expectations were excited to the highest pitch, as the uncultivated state of the hilly tracts from the rocky height of Beer announced it as not far distant. He appears to have been much struck, in common with almost all other travellers, with the exceeding beauty of its position, and the glories which yet remain of that once exalted city. The scenery around is unchanged. Mount Zion and the Mount of Olives are yet beheld by the traveller. No lapse of time has plucked up from their base the "everlasting hills." *"They may not be removed, but abide fast for ever,"* and furnish to the traveller the vivid emblem of that security which Jerusalem had before she cast off His protection who had promised, "As the mountains stand round about Jerusalem," even so to "compass round his people for ever."

But the distant view of Jerusalem is all the glory which it now retains: and even in that view the "elegant proportions, the glittering crescent, and beautiful green-blue colour, of the mosque of Omar," which is its present prominent beauty, form the most forlorn features in the scene, as occupying, or rather usurping the place unoccupied by the "temple of the Great King;" and appearing, to use Mr. Jowett's application of the prophetic figure, the "abomination of desolation standing in the holy place, where it ought not."

FOR THE RELIGIOUS INTELLIGENCER.

AMERICAN TRACT SOCIETY.

Instituted at New-York.

No. II.

IMPORTANCE OF A GENERAL TRACT SOCIETY.

Having endeavored to show, in a previous article, the *practicability* of the pious and evangelical of the principal religious denominations uniting in a Tract Society: chiefly from the considerations, that real christians are truly one in spirit and in

their views of the essential doctrines of the gospel—that the design of a Religious Tract, is *practically* to lead men to Christ as the Redeemer of sinners, which is the united object of the efforts of all his sincere followers—that of more than one hundred and ten millions of Tracts published by the principal Tract Societies in the world, though formed and supported by various denominations, acting, in many instances, entirely independent of each other, almost the whole have been such as to meet the approbation of the great body of evangelical Christians—and that the publishing committee of the American Tract Society, composed at present, of five denominations, have already sanctioned, with great unanimity, *one hundred and twenty-five* Tracts—I proceed to attempt to show, that such a union, as with the blessing of God, it is practicable, is also very *desirable*. For,

1. It is evidently "*the mind of the Spirit*" and "*of Christ*," that his real disciples should unite in his service, and in promoting his kingdom and glory on the earth. To refer to no other evidences, witness the affecting prayer of our Saviour, in the seventeenth of John,—"*Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me.*" Our blessed Lord, in this and other passages of this memorable prayer, beseeches the Father for this unity of spirit to prevail among his chosen, as one of the most precious blessings which could be bestowed on them, and as an overwhelming evidence, carrying conviction to "them which are without," of the reality and excellency of his religion. In the discord and dissensions which have rent the church, the opposing world has ever rejoiced; and when it has been constrained to say of Christians, "*Behold how these brethren love one another,*" it has always been alarmed, lest their exclusive pretensions to safety for another world, should prove well-founded. By the persecutions and opposition which the church has received from the enemies of Christ, she has always "*waxed stronger and stronger,*" because "*her Maker*" and "*her Husband*" has been with her, and been her omnipotent defence; but when she becomes "*divided against herself,*" God frowns; she opens afresh the wounds of her Redeemer, and she herself bleeds at every pore. If the way is open then, for the union of different denominations in a *Tract Society*, who will contend, that it is not opened by a kind and gracious Providence, as one indication of the tender mercy with which he is soon to visit our world, uniting in one not only the members of Christ's own "*body,*" but extending the spirit and the reign of peace, till "*the wolf shall dwell with the lamb, and the leopard lie down with the kid, and nothing shall hurt nor destroy in all his holy mountain, for the earth shall be full of the knowledge of the Lord.*"

2. The tendency of the union of Christians in a General Tract Society is, to *prevent the incursion of dangerous error*. It is not intended to intimate that the ministers of Christ should not, in the pulpit and on every proper occasion, "*earnestly contend*" for every point, which, on a faithful study of the Bible, accompanied with a humble reliance on God for divine illumination, they consider embraced in "*the faith once delivered to the saints;*" or

that they should "shun to declare the whole counsel of God," or "keep back any thing that is profitable." The assertion is only, that the co-operation of Christians of various denominations in a Tract Society, is *one means* calculated to guard the church from those destructive errors which "drown men in perdition." The example probably cannot be gathered from the history of the church, in which the union of evangelical christians of different denominations, in efforts to spread the Gospel, has led to destructive error. It has been usually the downward course of one denomination, gradually becoming lax and more lax, that has terminated in a mere religion of the intellect, or of forms and ceremonies, or even in "a denial of the Lord that bought us."

Take a city or a community, in which the friends of truth have been compelled actually to mourn over such a declension; and suppose that at the time of its unhappy commencement, evangelical Christians of all the principal denominations had united in a Tract Society, circulating those great and important truths which the Committee of the American Tract Society have, in their address to the Christian public, designated as "constituting the basis of their union;" and suppose that they had persevered in their exertions, till these truths, in the inviting form of a Tract, were placed in the hand of every child, and composed a part of the library of every family: till they became a "Warning Voice," sounding in the ear of every impenitent man, that "Without holiness no man shall see the Lord;" directing him to "Search the Scriptures," to "Remember the Sabbath Day to keep it holy;" "persuading" him to "Public" and "Family worship;" affording him "A Help to Self-Examination," to "Prayer," to "Keeping the Heart;" opening before him the "Christian Atonement," the "Cross of Christ," and pointing the trembling soul to Him, as "The only Refuge from the Wrath to Come;"—if they had done this work in the spirit of meekness, looking to God for guidance, and he had graciously granted his blessing; let any intelligent Christian say, as a friend of God and the immortal soul, whether their united efforts would not have been a powerful obstacle to the introduction of dangerous and fatal error.—Christians, thus associated, become a guard and defence to one another; and if they are the real followers of Christ, he approves of their endeavors, and renders them effectual to the promotion of his glory.

3. By concentrating the efforts of the christian community, the country will be supplied with *better Tracts* than the various local societies can be expected to publish. It is to be supposed, that talents of the first order can be put in requisition for the Publishing Committee of a General Society; for the work is so important as imperiously to demand it. A General Institution, too, will have far greater facilities: a richer collection of materials from which to select; and a far more extensive co-operation, in their appropriate labors of men of distinguished ability and excellence. And it should be expected, that by employing workmen of superior skill to devote themselves primarily and permanently to the mechanical execution of the Tracts, a General Society will be able to issue them in a better style than can be done by local institutions.

4. By a union of effort in a General Institution,

there is a *great saving of expense*. No society would, in the present state of our country, think of engaging extensively in the publishing of tracts, without expending at least *five thousand dollars*, for stereotype plates and engravings; to which must be added the expense, to every local society, of fitting up and permanently sustaining a separate establishment. A General Society needs but one set of stereotype plates and engravings for a supply of the country; and being once provided with all necessary accommodations, free of rent, it can with a comparatively small additional expense, enlarge its operations almost to any assignable extent. Thus the saving of expense to the cause of Christ, by the concentration of effort, will amount to a sum adequate to the publishing, annually, of hundreds of thousands of Religious Tracts.

It is evident, then, not only that the General Society has advantages over local Institutions for a *systematic* circulation of Tracts throughout the country, and for publishing those of superior excellence; but that it can publish, with an equal expenditure of funds, a much greater variety, and in a neater style, and that it can afford them at a cheaper rate. The friends of Tracts, therefore, through the medium of such an Institution, can appropriate their donations to the greatest possible advantage. The requisite accommodations having been provided, every dollar and every shilling contributed, tells effectively in the augmented circulation of these messages of truth and mercy.

II.

## INDIANS OF NORTH AMERICA.

### *Decrease of Population.*

Father Sagard, in 1632, estimated the Wyandots at fifty thousand, and after making all proper allowances for the good father's credulity, and for the difficulty attending even a probable enumeration, still their numbers must have been very great. In 1645, they were reduced by war and famine, to a miserable remnant, who fled before the Iroquois, their enemies, and sought refuge with the Sioux in the country west of Lake Superior.

In 1805, when Lewis and Clark ascended the Missouri, they found an intelligent man, named Jesso, living with the Mandans. This man informed them, that when he arrived there, twenty years before, there were five inhabited villages, and four which had been then recently abandoned. The remains of these were distinctly visible, and were traced by the exploring party. At that time, the number was reduced to three, and now there is but one remaining. In 1763, the Arickarees, when first visited by Colonel Choteau, had thirteen villages. In 1804, they had three, and they have now but two; and one of these has been formed by a union of several dispersed bands. A woman of the Snake tribe accompanied the same party, as an interpreter. She had been taken prisoner many years before, and when she arrived at her native tribe, and of which her brother was the Chief, she found that during the period of her captivity, they had lost more than half their people.

### *Efforts to improve their condition.*

The great error of the Catholic fathers was in the importance, which they attached to speculative creeds, and unmeaning ceremonies; and in their neglect to teach their Neophytes any arts,



which could be useful to them. Frivolous questions assumed a very false importance; and among other instances of this folly, it was gravely referred to the Doctors of the Sorbonne, to decide whether beavers' tails might be eaten in Canada in lent. The consequence of all this was, that no valuable nor permanent impression was made upon the Indians, and the separation of the shepherd and the flock soon scattered the latter among the forests, unsettled in their opinions, and unfitted by habit for the only pursuit before them.

The efforts, which benevolent individuals and associations are now making through the United States, in co-operation with the government, are founded upon more practical principles, and promise more stable and useful results. We consider any attempts utterly hopeless, to change the habits or opinions of those Indians, who have arrived at years of maturity, and all we can do for them is to add to the comforts of their physical existence. Our hopes must rest upon the rising generation. And, certainly, many of our missionary schools exhibit striking examples of the docility and capacity of their Indian pupils, and offer cheering prospects for the philanthropist. The union of mental and physical discipline, which is enforced at these establishments, is best adapted to the situation of the Indians, and evinces a sound knowledge of those principles of human nature, which must be here called into active exertion. A few years will settle this important question; and we have no doubt, that on small reservations, and among reduced bands, where a spirit of improvement has already commenced, its effects will be salutary and permanent.

Migratory, as our Indians are, they all have, with few exceptions, certain districts which they have occupied for ages; to which they are attached by all the ties which bind men, white or red, to their country; and where there particular habits and modes of life, have become accommodated to the nature of the animals, which furnish their subsistence. The larger quadrupeds, whose flesh is used for food, the buffalo, the moose, the elk, the deer, the bear, the caribou, and the musk, ox, are not found in any single quarter of country, and very different modes of taking and killing them are used, founded on their various habits, and acquired by long experience. This is also the case with the fur bearing animals, the muskrat, the raccoon, the otter and the beaver. And so with respect to other articles of food, the various kinds of fish, wild rice, roots, and berries.

Providence, which tempers the wind to the shorn lamb, has distributed these productions through the country with impartial hand, and the Indians have availed themselves of the food thus spontaneously offered to them, and have learned the mode of taking, preparing, and preserving it. A removal through 8 degs. of lat. and 15 of long. will bring many of them to a country, of whose animal and vegetable productions they are ignorant, and will require them to make great changes in their habits, to accommodate themselves to the new circumstances, in which they may be placed; changes, which we, flexible as we are, should make with difficulty, and with great sacrifices of health and life. It is no slight task for a whole people, from helpless infancy to the decrepitude of age, to abandon their native land, and seek in a distant and perhaps barren region, new

means of support. The public papers inform us, that an attempt was made this season in Ohio, by the authorized agents of the government, to induce the Shawnese to remove to the west, and that liberal offers were made of money, provisions, and land. But it seems they declined, alleging that they were happy and contented in their present situation, and expressing their dissatisfaction with the nature of the country offered to them.

But this is not all. Many of the tribes, as we have already seen, east and west of the Mississippi, are in a state of active warfare, which has existed for ages. The Chippewas are hereditary enemies of the Sioux, and the Sacs and Foxes have recently joined the former in the war; and most of the Algonquin tribes, the Delawares, Shawnese, Kickapoos, Miamies, and others, are in the same relation to the Osages. How are these tribes to exist together? As well might the deer associate with the wolf, and expect to escape with impunity. The weak would fall before the strong. Parcel out the country as we may among them, they will not be restrained in their movements by imaginary lines, but will roam where their inclination may dictate. There is a strong tendency to war, in the whole system of Indian education and institutions. How is the young man to boast of his exploits, at the great war dance and feast of his band, as his father has done before him, unless he can find an enemy to encounter? How can he wear on his head the envied feathers of the war Eagle, and one for each adventure; or paint upon his body a vermilion mark for each wound, if he must pursue game only, and never travel the war path? A cordon of troops, which should encircle each tribe, might keep them all in peace together. But without such a display of an overwhelming military force, we should soon hear, that the war-dance was performed, the war song raised, and that the young men had departed in pursuit of fame, scalps, and death. And this scene would be more tremendous, as the Indians were more compressed. They could then neither conceal themselves from the pursuit of their enemies, nor flee from their vengeance.—*N. A. Review.*

FROM THE CHRISTIAN JOURNAL.

### TRIFLING WITH SCRIPTURE.

"*Straws show which way the wind blows,*" says the old adage. Moved by its admonition, Messrs. Editors, I wish to call the attention of yourselves and your readers to a practice, which, by its adoption by high authorities, has attained a degree of importance to which it might else appear scarce entitled. I refer to the frequent irreverent, not to say profane use of Scripture language and expressions for the conveyance of sentiments uncongenial and derogatory. Accustomed from my youth to reverence the BIBLE, as emanating from the Deity himself, the application of its hallowed phrases to meaner subjects, and above all, in connection with any thing that approaches to the ludicrous, is highly revolting to my feelings. Such a practice indicates, methinks, the existence in the mind of the author of a portion of that disregard for revelation—that contempt for holy things—which it certainly has a tendency to produce in the incautions or inexperienced reader. "The man who laughs at my surplice," said the good old vi

car, in commenting on the legend of his Velvet Cushion, "will soon laugh at me." Just so he who accustoms himself to make light of the phraseology of his Bible—to use it as he would his Horace to give point to a jest, or polish to a rounded period—will not long refrain from cavilling at its sentiments, and ridiculing its peculiar doctrines. God forbid that I should impute to those who are now guilty of the *indiscretion*, an intention to proceed to the commission of the *crime*! yet the dread of such a result in some of the parties concerned, occasionally occurs upon the perusal of such passages as the following.

In the *Quarterly Review* for March, 1825, a short and well written article on the works of Washington Irving, abounding in lively *badinage*, is closed thus: "With hearty good will, playfully, but we hope not profanely, [q?] we exclaim as we part with him, 'Very pleasant hast thou been to me, brother Jonathan!'"—To him who is acquainted with the passage of holy writ whence this exclamation is extracted, what must be the sensations which its application will excite?—The pathetic strains of David, mourning the dissolution of the tenderest friendship, forming part of one of the most touching elegies in existence, are tortured into an expression of gratification derived from the perusal of a *novel*, of which the whole point (*sc. a pun*, the meanest of false wit,) consists in a slang term indicative of the country of the author. Such usage would be *barbarity* if a mere *profane author* of acknowledged excellence were concerned, but with relation to the *Bible*, it is almost *sacrilege*.

This single instance is sufficiently deserving of notice, yet would scarcely have received it, had not similar, though less notable errors, been repeatedly observed in the same publication. Take as an instance, which at the moment recurs to my recollection, a passage in the commencement of an article, No. 59. "During the reign of the Goths, lived the famous Cassiodorus, and yet more famous Boethius, whose verses Scaliger scruples not to call divine; and though 'darkness, clouds, and thick darkness,' beset the country, under the barbarous dynasty of the Lombards, yet in the ninth century, we discover a ray of light again breaking out, a stirring amongst the dry bones, &c." Here a phrase taken from a sublime description of the circumstances of the giving of the Mosaic law, is applied, without either rhyme or reason, to the literary condition of a nation. Either of the expressions, "darkness," "clouds," or "thick darkness," would have been appropriate and adequate to the conveyance of the proposed idea; while, by the dismissal of the other two, the figure would have been rendered more chaste, and the objectionable reference to holy subjects avoided. But no! the relish must be heightened, even at the expense of propriety, by an allusion to Scripture, and accordingly all three are introduced; and, lest even this should not suffice, to mark the reference, in signs of quotation! The second scriptural phrase in this same passage, is, if possible, still more objectionable. An expression, entirely incongruous to the subject, and conveying sensations rather horrible than pleasurable to the mind, is drawn from one of the most sublime and significant of the prophetic visions, for no other reason that I can discover, but to show the author's acquaintance with the Scriptures, and power of turn-

ing them into ridicule. The immemorial use of this vision by Christian preachers to express renewal of heart and conversion to God, must render its misapplication still more disgusting to the pious mind.

But the publication from which these examples are extracted, does not afford the only instance of the practice under censure. The deservedly esteemed historian, Hallam, repeatedly errs in a similar manner. The only proof of this which at present occurs, is one not so striking as either of the above, but still sufficiently liable to rebuke. "Italy," says he, (vol. i. p. 198, Am. ed.) "for revenge threw away the *pearl* of great price, and sacrificed even the recollection of that liberty which had stalked like a majestic spirit among the ruins of Milan." The whole passage, from which this sentence is extracted, is fine, but is certainly not improved by the introduction of a scriptural phrase, which every Christian must appropriate to a single idea, differing widely from, and far exceeding, that which in the text of Hallam, it is forced to convey.

In a production of later date, and more immediately interesting to ourselves, this error assumes another shape. Professor Everett, in his oration before the Phi Beta Kappa, at Cambridge, in 1824, has the following passage:—"When we behold him [the American emigrant] for ever flying westward from civil and religious thralldom, bearing his household gods over mountains and seas, seeking rest and finding none, but still pursuing the flying bow of promise, to the glittering hills which it opens in Hesperian climes, we cannot but exclaim with Bishop Berkley, &c." A queer mixture of puritanism, paganism, and profanity! No one unacquainted with the real state of our country could form any other conclusion from this passage, but that the emigrants to whom the author alludes, were pagans, leaving a Christian country, in order to pursue their idolatry in freedom. The phrase "seeking rest," is an indecorous citation of Scripture language, (Matt. xii. 43:) rendered doubly so, by its connection with the pagan figure of "household gods."—The expression "bow of promise," if it has any meaning, must refer to the bow of covenant with Noah. What connection the latter has with the subject I am at a loss to perceive. To crown the whole, a christian bishop is introduced, to wind up this medley of heathenism and Scripture with a poetic allusion to the four empires!—But I am tired and probably my readers are not less so, of these instances of *what ought not to be*.

#### SABBATH SCHOOLS.

*An Extract from a Thanksgiving Sermon,  
Nov. 24, 1825.*

Another reason why we should rejoice, is, that the present is an age of Sabbath Schools. This is a new institution, especially as it respects our country. Its novelty and simplicity have excited the remarks and the sneers of many who felt no interest in the religious education of children and youth. But while unfeeling and unbelieving parents, together with scoffers and infidels, have been laughing at these humble attempts to instill into the tender mind the first principles of the Christian religion, God has been pleased to smile on



these humble attempts, and bless them to the salvation of many souls. In no way has so much good been so easily accomplished as by Sabbath Schools.

When proper attention is paid to this subject; when parents feel as they ought to feel, for their children; when teachers are faithful, and not only listen to the lesson repeated, but take pains to have scholars understand the scriptures, so that something more than the surface of instruction is attained, Sabbath Schools are nurseries of religious knowledge, and by the blessing of God will prove nurseries of piety.

I consider Sabbath Schools, one of the mightiest engines ever put in operation to help forward the latter day glory. Before the world can be filled with the knowledge of the Lord, the Bible must not only be circulated in all languages, but it must be read and studied, believed and obeyed. The only certain way to secure an attention to the Bible, is to interest children in this holy book. Impressions early made, are lasting. Bring up a child to neglect the Bible, and how almost certain it is, he will neglect it in riper years. Prejudice his mind when young, against its holy doctrines and precepts, and this prejudice will "grow with his growth, and strengthen with his strength."

But interest children in reading and studying the Bible; endeavor to make them feel it is a book of truth, the word of God; and there is but little danger of their becoming skeptics or infidels. Acquaint them with the restraints the Bible imposes, the curses it denounces against sin, and the promises it makes to the righteous, and it will not be at all strange, if they feel that the Bible demands attention and reverence, and is able to make them wise through faith unto salvation. The great object of Sabbath Schools, is to interest the young in attending to the scriptures. In consequence of human depravity, children are prone to be interested in reading trifling and irreligious books to the neglect of the Bible. And unless special means are used, the Bible of all books will interest them least. It is a dangerous if not a wicked idea which some advance, that it is best to leave children to choose for themselves, as this will be likely to prevent their becoming hypocrites or formalists. This is nothing more nor less than to leave them to walk in the sight of their eyes, and the desire of their hearts. Though leaving them to themselves should prevent their becoming hypocrites, it will be very likely to keep them unbelievers; and this, without any formality or hypocrisy, will be sufficient to shut them out of the kingdom of heaven. Had Timothy been left to choose for himself, he would not have known the scriptures from his youth, and most probably would never have become wise unto salvation.

The more Sabbath Schools are encouraged, the more the rising generation will become interested in the Bible; and the more they become acquainted with the Scriptures, the greater is the probability they will become pious. We ought then to rejoice, that there is such a system in operation, for the purpose of benefitting the rising generation. We ought to rejoice that any are awake to the religious education of children and youth. And we should feel that there is something for us to do ourselves. Every individual is called on to help forward this noble enterprise, this mighty engine, that it may move on with accelerated velocity,

and with widening and more salutary influence, till every child of Adam is taught the Scriptures, and made wise through faith unto salvation.—*Chrs. Mr.* O. W.

### SCHOOLS IN THE WOODS.

*Extract of a Letter from a Superintendent in Virginia to one of the Managers.*

"I rejoice to inform you of the progress, I still meet with in establishing Sunday schools. There are six schools in operation containing four hundred and sixty-eight children, or learners, (for we have young women that form complete classes and attend regularly.) I have been greatly in want of books for the use of those schools: the nearest depository was, or is, at Leesburg, and they could spare us none. I now procure them from Alexandria, all except testaments, of which we have received none, except what you procured me from the Philadelphia Bible Society.

"The two schools last formed were in a German settlement, six miles from where I reside; the children were so numerous the house could not contain them, so we held the school in the woods, where we usually had three hundred grown people to look upon the school, and they would stand amazed to hear the children recite from thirty to ninety verses of scripture. Last Sunday a little girl, not eight years old, recited thirty-eight verses, and eight hymns in my presence.

"I found it a great cross many times to address these schools, especially in woods or groves, where I had so many spectators. I thought I should have to give it up, and sometimes they would miss me, and have to wait a little while for me; the truth is, I was obliged to retire into the woods and groves for meditation, and it appeared to me when I opened the school, that I had a new tongue, so true it is, that those who wait on the Lord shall renew their strength. All these schools are opened by singing and prayer, and closed the same way.

"And now, my friend will think I have work enough on my hands. Well, I am not weary, for it is my joy to see the work of the Lord prosper. I hope you continue to pray for me. O pray that the Lord will keep me, guide and protect me, in this good cause, and that I may be resigned to his will in all things."—*S. S. Mag.*

### SABBATH SCHOOL CONCERT IN BOSTON.

*September, 1825.*

Our last Sunday School Concert was one of peculiar interest. The vestry was filled at an early hour. Among the first measures proposed, was a resolution to take up a collection at every succeeding meeting for the aid of the "Sabbath School Missionary Fund;" which was passed unanimously.

It was stated by one of the superintendents, that with very little exertion seventy volumes had been added to their Library during the last quarter.—This success was urged as a reason why efforts should be made in other schools where additional books were needed. He further stated that in the female department of his school a point had been gained which had always been considered of great importance, the removing of the impression that it is proper for a scholar to leave school because they have become too old to attend. The means

employed to effect this was the establishment of a "Young Ladies' Class," to which all the scholars were removed on their attaining thirteen years of age; there to continue until they were received as teachers. In addition to the regular course of instruction, which varies in the different divisions, the members of this class are required in turns to instruct a class of small children, which has the double effect of deepening their interest in the school, and qualifying them to become permanent teachers.

Mr. H——, a superintendent, then rose and made the following remarks:

"The school of which I have the charge, has felt, in common with other schools, the effects of the season. During the summer, either for relaxation, or health, or business, it is so pleasant for almost all of us, to spend some time in the country, that the schools suffer considerably from the desultory attendance of the teachers. But the season is returning when the children and teachers are re-assembling; and I trust, it is for a steady and a vigorous effort.

"While I am up, Sir, I will take the liberty to notice one or two topics of a general nature. One which I wish to mention is, the common manner of speaking of the *sacrifices* of Sabbath school teachers. Many times when our friends whom we highly respect, address us, we are told in strong language, how very great these sacrifices are, and how very heavy is the debt of gratitude due to us from the Christian public. When listening to strong representations of this kind, I have been induced to ask myself, 'Whom does the man mean?' not me surely: for I have never made any sacrifices, nor do I know of any one who has. Possibly, indeed, we may have sometimes omitted a meal, and perhaps some of us may have risen an hour earlier, than we should have done, but for this employment. But we have not been hurt by the first, and the last was conducive to our health. There is no faithful, thorough teacher, who complains about sacrifices. He has to make some effort to be sure, but it is in a business where he is richly rewarded. If there are sacrifices suffered by any, it is by a different class of teachers; it is the half-day, the late-in-the-morning teacher, and he who does little while present, who groans under the endurance of so many burdens. To such, the business is a sacrifice, and it is no less a sacrifice to the business that they have any thing to do with it. I have at least two objections to the manner of speaking I have mentioned. One is, that it has a strong tendency to deprive us of that little humility which we possess; and which needs much more to be increased than diminished, to qualify us for our places. It has a tendency to make us think that we have done a great deal by way of supererogation, whereas there is not one of us who has done half his duty. And it is better for us to be told so. As to obligation, possibly the families we instruct, and the world around us, may owe us something. But it is from their depravity, not our excellence. God owes us nothing, and our fellow Christians, if only they fill each his own station well, owe us nothing. Another objection, and it is one which is in all cases decisive, is that this description of sacrifices is false. We have made no such sacrifices as are represented.

"During the past quarter, we have had a very solemn scene, in the death of one of our teachers.

He was a young man of good education, an excellent understanding, and kind affections. But a blight passed over him, he faded, and died; and we beheld him buried beneath the clods of the valley. He has not again mingled in our circle, and the little boys whom he taught, wait in vain for his appearance. The event ought to enforce on our minds this truth, that whatever our hands find to do in this service, we must do it with our might. For speedily our opportunity will be ended. We shall be taken from the children, or they will be taken from us, and nothing will remain but our account and our destiny...."

Another superintendent stated that their labours had been blessed in the case of one of their scholars, a Portuguese youth. He entered the school when he was thirteen years of age; being entirely ignorant of the letters of the alphabet. In the course of the year he was able to read in the Bible. After an absence of two years he had returned to this city, and within the last few months, had been received into the church. The young man being present, on being invited, arose, and in a very appropriate and feeling manner, stated what the Lord had done for his soul. He regarded the instructions received at the Sabbath school, not only as the means of his acquiring that knowledge which would be useful to him in the world, but also that knowledge, the possession of which is "eternal life." In the fulness of his heart he was led to exclaim "*it is a blessed institution.*" The meeting was then addressed in a very solemn and interesting manner by William Ropes, Esq. and the Rev. Mr. Merrit, and at the close a collection of about four dollars was taken up for the Sunday School Missionary Fund; this being the first time a collection had been taken for this object, very few came prepared to contribute.—*ib.*

#### ALBANY SUNDAY SCHOOL UNION.

##### *Extract from the seventh Annual Report.*

"This Union is an auxiliary to the American Sunday School Union, located in Philadelphia. The Parent Society is, without doubt, one of the most important of all the benevolent institutions of the land: and while it receives new strength and dignity from its auxiliaries, it gives them in return, and with a truly parental spirit, encouragement, information and support of the most important character.

"The Albany Sunday School Union has now under its care twelve Schools; viz. The School attached to the *South Dutch Church*—The first *Presbyterian*—The second *Presbyterian*—The *Episcopal*—The *Baptist*—The *Lutheran*—*Washington Street*—The *North Dutch*—The *African*—The *Methodist Episcopal*—The third *Presbyterian*—School at the *Colonie*.

"The summary of our schools and operations, for the past year, may be thus stated; we have 12 schools—162 teachers—total scholars 1,094—verses recited, 164,774.

"From a brief view of the different schools, we have the pleasing evidence, that they are eminently useful. There is a great degree of harmony among the teachers, who 'keep the unity of the Spirit in the bonds of peace;' mutually encouraging and assisting each other in their arduous and self-denying, but most benevolent and pleasing labours. We rejoice to witness this brotherly kind-



ness—surely, (if any where,) we may expect to find the spirit of charity in that field which charity alone cultivates—a field which has no soil upon which pride, or strife, or rivalry can long flourish—where ambition and worldly glory wither, beneath the sun of the spirit, and the dews of grace by which it flourishes.

“The teachers of all the schools belong to the Union and hold a monthly concert for prayer.—These meetings bring them often together, give them the most favourable opportunities to be mutual helpers to each other’s joy, ‘to provoke one another unto love and good works,’ and to propose those plans that may enable them to promote his cause in whose service they are engaged.

“Since our last report, it has pleased Providence to remove from us one of our teachers by death. She fell indeed in the spring of life, but we trust she was ripe for heaven. Her life was short, but she lived long enough to give her heart to God, and cheerfully consecrate her time and her talents to his service. When she stood on the verge of eternity, and from thence, perhaps, perceived some glimpse of the glory within, she then saw more fully the value of the immortal soul, and used her expiring breath to exhort Sunday school teachers to be faithful to the souls committed to their care.

“A little girl of the name of Jane W—— was admitted into our School at its first commencement; in process of time she brought her two brothers along with her; she was taught by her teacher, that when she arose in the morning, she should praise God for keeping her through the night, as well as implore his protection for the ensuing day; and to commit herself to his keeping through the silent watches of the night. It appears that she continued to follow the directions of her teacher till, strange as it may appear, she was prevented by her father, who upon observing her and her brothers kneel down at their bedside to commit themselves to the care of their Heavenly Father, peremptorily forbade them to do so any more. The child arose and wept; and from that time was under the disagreeable necessity of discontinuing her religious exercises until her privileges were restored to her by the interfering hand of providence owing to the following circumstance. Her father became suddenly indisposed; and convinced, as he then was, that he was without God and without hope in the world, in the agony of his mind he called upon his children to pray for him. Little Jane came weeping to his bedside, and said, ‘Father, when I wished to pray for you, you would not permit me, but I will pray for you as well as I can.’ She accordingly knelt down and prayed for her father. This anecdote needs no comment.”

#### WESTERN UNION, N. Y.

*Extract of a Letter from a Sunday School Superintendent in Oneida County, N. Y. to his friend in New-York, dated November 10, 1825.*

“I wrote respecting two or three schools near us, where the Lord is in the midst, and where quite a number have a good hope in Jesus. In Western, there are about one hundred anxious, and quite a number are ‘new creatures.’ Several of the teachers also have begun to seek the kingdom and its righteousness. I have heard that one teacher and all her class have had given them new hearts.

In Westmoreland there are about thirty or forty quite anxious; and four have become hopefully pious, and three of this number are from the Sunday school. You will bear in mind, that nearly all the young people in the society are members of the Sunday school—some of them twenty and twenty-one years of age. In Vernon seventeen miles from this village, about one hundred indulge hopes, and *several*, I cannot tell you the exact number, are from the Sunday schools.

“When I think of the responsible station in which I am placed, it makes me tremble, for I know I do not perform those solemn and holy duties, with sufficient zeal and fidelity—and the *worst* of the matter is, I know better. Is it not the case, that in many of our Sunday schools it would be difficult to answer some such questions as the following, without feeling a sense of guilt; Why has no more success attended your school? I mean *direct success* in winning souls to Jesus Christ.—Have there ever been many conversions, either among the teachers or scholars? Have there been many instances of conviction of sin? If not, why is it so? Is there not a fault among those teachers who are pious, to whom this may be owing? Are not their exertions directed towards making their scholars *historians and Biblical antiquarians*, rather than *Christians*? Is not too much *comparative* attention paid to make them acquainted with Jewish forms and ceremonies—with historical facts—with the letter of the word—while too little is paid to make them acquainted with the evil of sin—the depravity of their hearts—their need of a Saviour, to persuade them to yield obedience to the commands of Christ, to exercise and cherish that heavenly disposition, and those sweet and Christian feelings required in his word?

“These questions were put to me by a friend a day or two since, and I can tell you I felt guilty, and hope to be able to mend the matter so far as it is in my power. I hope to spend next Sabbath in Western, and it may be, I shall catch a little of their spirit and life.

“The Sunday school cause is gaining ground every day in this section of the country. Christians are beginning to look upon it as a grand instrument of ushering in the latter day of glory, when all shall know the Lord from the LEAST unto the GREATEST.”

---

#### RELIGIOUS INTELLIGENCER.

---

NEW-HAVEN, JANUARY 21, 1826.

---

#### ERA OF BENEVOLENCE.

---

It is estimated in a Halifax paper, that the contributions from private sources, for the sufferers by the late fires in New Brunswick, will amount to \$115,000. Such disinterested benevolence indicates an increasing influence of the great command, “Love thy neighbour as thyself.”

#### SABBATH SCHOOL UNION IN MAINE.

---

During the last week a meeting was held at Portland, agreeably to previous arrangements, for the purpose of organizing a State Sabbath School Union, auxiliary to the National Union. The meeting was attended by a large number of Clergymen, of different denominations, and other distinguished gentlemen, from various and distant parts of the State. Governor Parris presided as chairman of the meeting; and after the constitution was adopted

he was unanimously chosen President of the State Union.

In speaking of this auspicious result, a writer in the *Portland Mirror* remarks:—

"When the chief Magistrate of the eastern star in the constellation of confederated republics, cheerfully becomes a 'nursing parent' to the interests of the rising generation; and refuses to accompany a 'Nation's guest' in trampling on the safeguards of our holy religion, the state is favored. When different ranks, under the captain of our salvation, without sacrificing any of their peculiarities, combine their wisdom and concentrate their energies, in the humane and holy work of diffusing intelligence and promoting piety among the young; the attritions of their benevolent movements, will remove their denominational asperities and polish their armor; not to be wielded against each other, but to be successfully turned against the powers of darkness. When your Legislators, Generals, and Barristers, unite with Ministers of the sanctuary in 'labors of love' on the dawning energies of immortal minds, the friends of Zion must rejoice.

"In these circumstances I seem to hear Providence distinctly saying, onward and prosper, till a flourishing Sabbath School shall have been planted in every congregation and every section of your territory, till Morrisons, and Martyns, and Vanderkemps, arise among your children, to illuminate the Church and bless the world; and till every valley of Maine shall be filled, and every hill echo with the high praises of God.

"Nor can I suppress my admiration of the Conferences of your Congregational churches as eminently adapted to promote the best interests of truth, holiness and brotherly love. I confidently hope that a resolution recently adopted in one of them will not be forgotten, till each of their churches shall have collected a large Bible class, and each member of such class, shall have become intimately acquainted with that volume, which through faith in Christ, is able to make them wise unto eternal salvation."

*Donations to the American Board.*—The donations to the American Board from Nov. 21, to Dec. 20th, inclusive, amounted to \$3,656 36, exclusive of \$1030 added to the permanent fund, a large quantity of clothing, &c.

#### GENEROUS EXAMPLE.

It is with peculiar gratification that we are permitted to record another act of genuine liberality.

A Presbyterian Clergyman from Prince Edward in this state, (Va.) in company with his whole family of servants, passed through this city during the present week on his way to Norfolk, whither he is gone to provide for them a passage in a vessel, that is shortly to sail from that port to Liberia in Africa, and to give them his parting blessing.

We learn that this family of servants, consists of an aged mother and ten children. The latter were unwilling to leave behind them their venerable mother, who in her advanced life, preferred to remain in the family to which she was affectionately attached by many endearing ties. She however consented to go, saying, that "though she could derive no benefit herself, yet for the pro-

sperty of her offspring she would accompany her children."—*Family Visitor*.

#### BIBLE SOCIETY.

A Society was organized in the Court-house at Indianapolis, the 25th of November, 1825, entitled "The Auxiliary Bible Society for Marion county, Indiana."

Bethuel F. Morris, President; Rev. George Bush, Rev. James Scott, and John Thompson Vice-Presidents.—*Ib.*

The Agent for the Bible Society of Virginia, has formed a Bible Society in Nottoway county, auxiliary to the Parent Institution.

Rev. John Wilson, President; Dr. Robert Shore, 1st Vice-President; Mr. Peter R. Bland, 2d Vice President; John D. Royall, Esq. Secretary, and Dr. A. A. Campbell, Treasurer.—*Ib.*

*Churches in Hampshire County, Mass.*—The Hampshire Gazette contains the following paragraph.

In this county there are 23 towns, and not far from 30,000 inhabitants. The Congregationalists have 31 or 32 congregations; the Baptists 8 or 9, and the Methodists 2 or 3. We do not know of a society of any other denomination, excepting a small one of Quakers at Pelham.

There is a Congregational minister settled in every town excepting Pelham and Prescott, and there are two in each of the towns of Amherst and Granby, making 23. Some of the Congregational Societies which have no settled pastor are supplied with preaching. We are unable to state the number of Baptist and Methodist preachers.

#### PROTESTANTS IN FRANCE.

A census has been recently taken of the Protestants in France, and it appears that the whole number is 722,329, of whom, 509,348 are Calvinists, and 212,981 are Lutherans.—The former are ministered to, by 269 pastors, and the latter by 219.—*N. Y. Daily Advertiser*.

#### INDIAN SCHOOLS.

The government pays 13,500 dollars annually for the support of schools, &c. at 58 stations among various tribes of Indians. Of the schools, 16 were established by the American Board of Foreign Missions, 7 by the Baptists, 6 by the United Foreign Missionary Society, 2 by the Moravians, &c. The society of Jesuits have a catholic school among the Indians of Missouri, which receives 800 dollars annually. The number of teachers (including their families) at all the schools, is 231; number of scholars, 1159.—*Conn. Obs.*

#### MISSIONARIES TO BURMAH.

*Extract of a letter from the Rev. George H. Hough, to his father in Concord, dated Serampore, July 23, 1825.*

"The operations (of the British) in Burmah, are at present suspended, on account of the rains; but the campaign will again open, probably in October or November. The present rainy quarters of the troops are at Prome, nearly half the distance



between Rangoon and Ava, (the capital of the empire.) Rangoon is garrisoned; and several other places are occupied with detached forces. Many of the Burmese have returned to Rangoon; but the great body of the inhabitants have fled into the interior. In the last engagement (with the British,) the Burmese General was killed, by the bursting of a shell, and his army dispersed. An attempt is making, we hear, to rally around the capital; but, humanly speaking, it is all in vain, and yet their pride is not subdued. Their means for protracting active warfare are almost annihilated; and the English troops will without doubt, penetrate to the capital, (Ava) in November or December.

"Mr. Judson and Dr. Price, from current and probably correct report, are in chains, at Ava, with a few other foreigners.

"Provisions are exceedingly scarce; and I am informed, by a letter from Col. Brodie at Rangoon, that a famine may be expected, as the rice fields in the lower provinces have not been cultivated since the war commenced: and it is a fact, that the upper provinces of the Empire have ever been dependant on the lower for rice. Thus "the whole staff of bread" is cut off from the whole country.

"Peace may not be expected till the Capital is taken. It is difficult (for missionaries) to know how to act under such circumstances. I think, however, I shall return to Rangoon as soon as the rains are over, and see what can be done.

"I have just printed Mr. Judson's revised copy of St. Matthew, 500 copies, which cost the Board nothing; and am proceeding with the Acts in the same way. Were I to continue here, and had the whole translation, I could get the whole printed, and have 500 copies gratis. It is done at the Serampore (English Mission) Press; and a supply for their own station at Arracan, (on the north-western border of the Burman Empire) is struck off at the same time."—*N. H. Repository.*

We regret to say that the intelligence heretofore received of the safety of Dr. Judson, appears not to be entirely correct. The following is an extract of a Letter from Rev. J. Wade to Rev. Dr. Baldwin, dated

*Calcutta, Aug. 23d, 1825.*

*Very dear and Reverend Father in Christ,*—I have received your letter, dated Feb. 17, 1825, from which I derived very great pleasure. I have let one opportunity pass without returning the favour; the reason of which was, that Mrs. Wade, at the time, was very ill, and I chose to wait until I might have something favourable to write of her recovery; and, blessed be God for his mercy, she is now convalescent, and gaining her strength, as fast as could be expected in this climate, and especially at this season which is very sickly.

"As to news from Burmah there is very little at present which can be depended upon. It seems that the army which proceeded up the river from Rangoon still continue at Prome and will do so until the rainy season is over.

"There are reports respecting the dear Missionaries at Ava, and though they cannot be entirely depended upon, our hopes that they are still alive are thereby greatly strengthened. The most probable reports of this kind are stated under oath by an English native soldier, who was for some time a prisoner at Ava, but who, at length, effected his escape, and found his way to Prome. His testi-

mony states that Dr. Judson, Dr. Price, and some English prisoners, were in close confinement and in chains; that Mrs. Judson lived in her own house unmolested, and was permitted to visit Dr. J. once or twice in a week, and to send him and the other prisoners provisions daily.

"This statement has been corroborated by private letters to Mr. Hough from some of the officers at Prome.

"We feel exceedingly anxious to return to Rangoon. But I cannot, under two or three months, leave Calcutta on account of my engagement relative to printing Dr. Judson's Burman Dictionary. Nor is it important, considering the advantages I here have for studying the language, and the extravagant prices of provisions there of all kinds, that I should return at present.

"Mr. Hough, I expect will return soon, probably by the first opportunity."—*Ch. Watchman.*

FOR THE RELIGIOUS INTELLIGENCER.

MR. WHITING,

In reply to an "Inquiring Importer," who proposes some queries in your paper of Dec. 10th, on the argument of a "neighbouring minister" against ardent spirits, I would offer a remark or two.

He is under a mistake in supposing wine the prevalent intoxicating liquor in ancient times. It was what is called "strong drink," and "mixed wine." See Prov. xxxiii. 30, Isa. v. 11 and 22, and other texts. This, as appears from Jahn and Lowth, was *sikera*, "made of dates, and various sorts of seeds and roots," thus rendered intoxicating; or, wine "made stronger and more inebriating by the addition of higher and more powerful ingredients, such as honey, spices, defrutum, (or wine inspirited by boiling down to two thirds or one half the quantity,) myrrh, mandragord, opiates, and other strong drugs."

Paul recommended "a little wine" to Timothy, in the capacity of a physician, which was not unusual in the practice of prophets and religious teachers, especially those who wrought miracles of healing sometimes. But apparently with his eye on the fact that wine was sometimes abused by being drunk to excess, or rendered powerfully and improperly intoxicating, by drugs, he even guards his recommendation: "use a little wine for thy stomach's sake and thine often infirmities." And the abuse of wine by some was not a reason for his omitting to prescribe it as a medicine, any more than the abuse of opium by the Turks, and by some people of Turkish habits in America, is a reason why physicians should never prescribe it to his patients, in certain cases.

In regard to our Lord's creating wine at a marriage, and instituting it, in the sacrament of the supper, this is to be considered, that pure wine was as innocent, for a beverage, properly used, as bread (which he also instituted in the sacrament) was for food. The one might, it is true, be used to drunkenness, if men would thus sin, and the other might be used to gluttony, as it appears was the sin of the Corinthian church. But this was not a reason why, as a wholesome beverage, it should not be used at a marriage, or instituted in the sacrament.

I see not then, Mr. Editor, that the argument of our friend the "neighbouring minister," is ques-

tionable on the grounds suggested by "Inquiring Importer." Wine is one thing, rum, brandy, gin, whiskey, &c. are entirely different things. And drinking "a little wine for the stomach's sake," is altogether a different thing from drinking rum, brandy, gin, whiskey, &c. &c.—and perhaps not "a little" of them either, for the mere gratification of a vicious appetite. Yours truly. E.

FOR THE RELIGIOUS INTELLIGENCER.

### THE MURDER AT WEST-SPRINGFIELD.

MR. WHITING,—Probably you have read, if not published, the awful account of an atrocious murder committed on the 18th ult. by a Mr. Leonard, of West-Springfield. It appears, that he with great deliberation and forethought, and with a pleasant fawning countenance, struck his axe suddenly on the head of his wife, because she had been to a religious meeting, and deprived her instantly of life,—then, in the sight of his young daughter, who lay trembling, he cut his own throat and expired. A more shocking scene has not perhaps taken place since the horrid deed of the deist Beadle, more than forty years ago.

I have thought that this horrid affair might be improved to a good use in your excellent Intelligencer. Should you have nothing better on the subject in readiness, and should deem the following observations worthy of a place, please to insert them. I take my exordium from your motto—*Glad tidings of great joy which shall be to all people*; a sentence, which in the opinion of some, is, (strange as it may seem,) very appropriate to the subject. For what glad tidings must it be, to hear of a woman who had the care and solicitude of rearing seven small children,—who had been, and still was in danger of being tormented for a long time by a profligate husband,—who was also troubled in mind concerning her future state,—making the enquiry; "*What must I do to be saved?*" Such a woman, suddenly, and without pain, taken away from every distress of mind, or body, and wafted up to everlasting peace. How, too, must the gladness be enhanced at the news, that this same profligate and murderous husband, had the virtue of courage so far, as to set himself free from all the trouble, and care, and grief, and clamor of his children and others,—the upbraidings of the public,—the severity of a human tribunal, and the horrors of a prison and the gallows, by cutting his own throat. Yes!—the news of two immortal beings, freed from all the labors and cares of earth—from the sickness and pains of a dying bed; and from all their wonted strife and bitterness, to enter together a paradise of love and joy, ceaseless as immortality, and there, upon their first entrance to be greeted, with "*Well done, good and faithful servants!*"

Is this incredible?—Then look at the case of Beadle. He butchered his kind wife, and four children,—the oldest, a lad of 14 years, and then shot himself. Thus, as would be supposed, this monster was instantly renewed, and while the hearts of thousands were wrung with grief; while they bowed in tears of sorrow at the house of God, and his body was drawn indignantly in a horse-sled, to the margin of the river, he and his whole family were joining in sweet and happy choruses, to sing the praises of Infinite Benevolence!

Do you still believe there was no occasion for gladness? I will present you one case more, while I omit many of a similar complexion, and that is the case of Ananias and Sapphira, (husband and wife again.) By the news we have of them, it seems they were mercifully exempted from all the persecutions and severe trials of the holy apostles, and primitive christians, and from the usual pains of death, and carried directly to glory, because they acted the hypocrite—cheated—and lied to the Holy Ghost. Acts, v.

Your readers, Sir, will not believe all this: Well, the Universalist does\*; and according to his sentiments, he must believe, that herein a holy God exercised the riches of his grace. What if it be said by him who cannot lie,—"*As a man soweth, so shall he reap.*" This he does not believe; for let him sow as much as he will to the flesh, like those mentioned above; Universalists do believe, (if they believe what they advocate,) that he will reap the same harvest as those who sow to the spirit.

Sir, although these observations, legitimately, and unavoidably flow from that doctrine, (if true,) yet my heart and my hand tremble, while I attempt to put them on paper. *I have not so learned Christ.*

I may be termed a bigot, and the slave of early and fanatical prejudice; yet my whole soul leads me, in the view of this doctrine, and these shocking scenes, to cry out to my fellow travellers to the grave; *Cease from this doctrine,—Avoid it,—come not near it, but turn away.*—Horror is in its company, though alas, not seen. If ever there was a sentiment which might be called the doctrine of devils, I conceive here it is.

Precious Immortals, if this sentiment should prove true, the writer and those who believe with him, are perfectly safe: but if it be not true, you who harbor it, must be in danger of taking up your endless abode with murderers, and whoremongers, and whosoever loveth and maketh a lie. If any one who may read this, is partially inclined to embrace that sentiment, I would beseech him to pause and reflect, till he is satisfied that Leonard, and Beadle, and Ananias, have heard, or will hear, the sin hating Saviour pronounce upon them, "*Well done, good and faithful servants; enter ye into the joy of your Lord.*" I think you cannot believe it, and O be warned, for if you indulge a favorable opinion of that doctrine, you may now see, but if not, you will find it a delusion, which at the last will bite like a serpent, and sting like an adder.

ALANSON.

\* NOTE.—It is stated in a Boston paper, that Leonard was a believer in the doctrine of universal salvation.—Ed

### REVIVALS OF RELIGION.

#### WILLIAMS COLLEGE.

The favour of God recently manifested to this Institution, appears to me worthy of particular record and acknowledgment. Happening recently to be in Williamstown, and learning that a conference-meeting was to be held in the College that evening, I made my arrangements to attend. A more interesting and solemn scene I have rarely witnessed. The whole College was assembled, and every countenance wore the aspect of deep feeling. Ordinary scenes of this kind are impres-



sive, but here the mind was not only interested by the thought that so many souls were *pressing into the kingdom of heaven*, but that every new conversion was adding one to the number of ministers, who should bear the messages of salvation perhaps to thousands of others. Every student in College is the subject of a deep solemnity, and all now remaining at College except four, have been made the hopeful subjects of divine grace. Nearly one third of the students are absent, and the approaching close of the term will soon disperse the whole. The whole number of cases of conversion, has been stated to me at twenty-two. It will be recollected that a large number were professors of religion before.

There are few events which occur in the moral world, of a deeper interest and of a more extensive influence than this. And it is to be hoped the attention of the Christian public will be called more earnestly to the subject of persevering prayer that our Colleges may be visited with revivals, as the direct means of multiplying laborers for the spiritual harvest. Let it lead the churches with a deeper interest to engage in the approaching Concert of Prayer for this object.

Williams College has been as highly favoured as any of her sisters in the influence she has been permitted to exert in the religious, charitable, and missionary objects of the present day. The present revival cannot but be regarded as another expression of divine favour to this honored Seminary. While God is thus giving signal expressions of his favour, it is interesting to her friends also, that she is rising in the deserved favour of men. Efforts are making successfully to increase the means of her usefulness, and her constituted guardians have come forward with a determination to present this College as still entitled to all the patronage and influence she has ever possessed. May an Institution so well organized and endowed and disciplined, never be suffered to die.

[*Rec. and Tel.*]

*Extract of a letter from one of the College Faculty to a gentleman in Boston, dated Jan. 3, 1826.*

The revival has been wonderful in College. Besides those absent in their schools, there were but 31 on the ground without hopeful piety. Of the 31, we hope for 27. The other four have different degrees of seriousness. One of them has been long crushed; the other three all belong to the town; and as the revival is extending to the town with great apparent power, we hope they may yet fall under it. We have had a most solemn meeting in the Chapel to-day, being the last day of the term. The students have agreed to remember each other, and the now absent members of College, in their prayers, (the absent have been constantly remembered with many prayers) and hope to return at the end of vacation in the spirit of a revival, and to see the revival continued here until all are gathered in. They seem not to be able to give up this hope. Two of the young men who are fitting for College here are serious, and I have just heard are beginning to hope. A young man from Troy, who, hearing of the revival, came out to see it, has hopefully become a new creature, and intends to come to College. I know not how to express my gratitude when I tell you, that there are now upwards of 70 precious youth in College

who hope that they are pious. What a treasure for the Church! I intend to devote my vacation to promote the revival in the town. A very considerable number of the pious students will also stay, to help forward with the work, and to enjoy the scene. So that I hope we may yet see glorious days here, and that the College may feel the blessed effects of the vacation. There have been four days of fasting in College since the middle of November. One of the days was observed by the church here, who have also set apart to-morrow for the same purpose. *Pray for us.—Ib.*

*The Revival in Machias, Me.*—A letter from Machias, dated Dec. 22, says, "The converts here are said to be now as many as 140. It is expected that more than 10 will unite with the church at the next communion, which is to be on the second Sabbath in January. About 60 attended the inquiry meeting this week. The attention has extended more or less in almost every part of the town. But notwithstanding all that has been done, there are a great many who yet remain enemies to God. O that Christians in other parts of the state would pray for them."

Another letter from Machias, dated Dec. 26, says, "72 stand propounded. We hope in March 50 more will come forward.—*Ch. Mirror.*"

#### MERCANTILE LIBRARY ASSOCIATION.

On Friday evening the 6th inst. the *Mercantile Library Association* of New-York, held their annual meeting at the City Hotel. The Hon. Philip Hone, Mayor of the city, was appointed Chairman. The annual report of the Society was read by Mr. B. J. Seward, who accompanied it by a series of remarks on the original design of the association, the difficulties and embarrassments which it had encountered, the progress it had made, the benefits which had been derived from it, and the interest which the merchants of the city had in its countenance and support.

On motion of Mr. J. Hone, Jr. seconded by Mr. Isaac Carow, the report was approved and adopted.

Several resolutions were moved and adopted by the meeting, relating to the interests and advancement of the society, and the business of the meeting was conducted throughout with great propriety, order, and regularity.

In the course of the proceedings, addresses were delivered successively by Messrs. Seward and Steele, members of the association, by Mr. John Hone, Jun. Mr. P. Mills, Mr. James, the Rev. Dr. McCauley, Mr. C. King, and Mr. J. R. Hurd. The objects of the institution were highly commended by all the gentlemen, the importance of giving it more extensive patronage and support by the mercantile community were strongly urged and enforced, its advantages clearly pointed out, and the promised results to the city in a mercantile and moral view, portrayed in the liveliest colours.

Having witnessed the formation and organization of this interesting society, watched its progress from year to year, attended its annual meetings, and viewed its present condition and prospects, we feel it a duty to urge upon the friends of education, good morals, and respectability of character, its claims for cordial and vigorous support. The meeting on Friday evening was highly respecta-

ble, and much more numerous than on any former anniversary. In five years, the young men who compose the society, by dint of the most commendable perseverance and exertions, have collected a library of *twenty two hundred volumes* of well selected books—they are read by the members, and that they have produced beneficial effects upon their minds, the audience had the most decisive evidence at the meeting in the addresses of Messrs. Seward and Steele. Those addresses, both in matter and manner, would not have discredited an exhibition in our distinguished seminaries of learning. Many of the most respectable of our citizens were present on this occasion, giving the weight of their example and their contributions to the laudable objects of the institution. One mercantile gentleman in a frank and handsome manner, acknowledged that he had at the outset entertained fears that the society would not prove beneficial, but that observation and experience had convinced him he was mistaken. He now heartily approved of it. Its affairs are judiciously conducted, and the habit of reading which it establishes, cannot fail to prove beneficial to the young men, and in the end to those who employ them. What a difference must there be in the character of this numerous class of youths, when their leisure hours are devoted to the acquisition of useful knowledge, instead of being employed in amusement and dissipation.—We most cordially recommend this association to the general patronage of merchants.—*D. Adv.*

#### TRACT PREMIUM.

*Award of premium for the best Tract, "On the duty of professors of religion, and especially those who have wealth, to consecrate their property to the spread of the Gospel."*

The examination of such Tracts as should be forwarded to the Corresponding Secretary of the American Tract Society, in pursuance of the public offer of the above-mentioned premium, having been confided to the publishing committee of that institution, they now announce the result of their deliberations. Forty-six Tracts, received by the Corresponding Secretary, were placed in the hands of the committee, unaccompanied by their envelopes, or any information whatever of the names of their respective authors.

The labour of carefully examining so large a number of manuscripts was considerable; but it was attended with no little pleasure, from the literary talent displayed in many of them, and the spirit of ardent piety which pervaded them all. After a full consideration of their respective merits, the committee determined unanimously, that the preference was due to a Tract to which was attached the signature of "Misericordia;" and on referring to the envelope, ascertained its author to be the Rev. DANIEL A. CLARK, of Amherst, Massachusetts; to whom they accordingly awarded the premium of fifty dollars, and will proceed, without delay, to the stereotyping and publishing of the tract.

The committee consider several of the unsuccessful Tracts as deserving, in whole or in part, of future publication; and would be particularly pleased to have that of "Australis," placed at their disposal.

They also think it due to the proposer of the

premium to tender him their thanks for having, by his generous offer, been the means of eliciting so much talent and zeal, on a subject very intimately connected with the advancement of the Redeemer's kingdom and the salvation of men.

By order of the Committee,

JAMES MILNOR, *Chairman.*

#### NATIONAL DOMESTIC MISSIONARY SOCIETY.

In consequence of invitations from a Committee, appointed by a number of the friends of religion from various parts of the country, who were in Boston at the ordination of missionaries to the Western States and Territories on the 29th of September last, and held a conversation on the expediency of forming a National Domestic Missionary Society, a meeting was held in this city on the 11th inst. of persons from different states, for the purpose of deliberating on this interesting and important subject. After an extended and careful examination, the meeting *unanimously* resolved that it is expedient to attempt the formation of a National Domestic Missionary Society, and appointed a committee to take the necessary measures to carry the design into effect.

Among the considerations which influenced the meeting in coming to this result, we understand the following are some of the most prominent;—the influence such an institution will be likely to have on New-England in perpetuating her religious institutions and character; its favorable bearing on the southern and western parts of our country in extending to them the blessings of pure and undefiled religion; its effect on the destitute in exciting and encouraging them to make exertions for the support of religious institutions; the influence it will have on local Domestic Missionary Societies already existing, by diffusing information among them, and increasing their efforts; and the tendency it will have to produce among the friends of evangelical religion in the United States, greater union of feeling and exertion. The various difficulties which have been supposed to exist in regard to the design, we are informed, were carefully examined, and none of them found to be insurmountable. An union of all classes of Christians in our country is not contemplated; but it is expected that the Society will combine the efforts of several denominations who have not hitherto co-operated in this department of benevolent exertion. We congratulate the religious public on this important and auspicious event.—*Rec. & Tel.*

#### LETTER FROM A SANDWICH ISLANDER.

The following is an extract of a Letter from a native of the Sandwich Islands, now at the Cornwall Foreign Mission School, to a gentleman in this city.—*Rec. & Tel.*

I regret greatly, because I do not make a rapid progress in the acquisition of useful knowledge. I fear that your ultimate object toward me for usefulness among my people, will be greatly disappointed; for I do not know what is before me. I may be called out from time into eternity. Yet now and then, Jesus the great Deliverer shall be my charming theme. My greatest object is, to tell a fallen world what a precious, and glorious, and Almighty Saviour I have found—to impart to



them the blessings of Christianity,—to tell them that except they repent of their sins they all will finally perish, like those who perished by the downfall of the temple of Siloam—to exhort them to praise the name of the Most High, and to give thanks unto *Him*, for *he* is worthy.—How great and infinite are the blessings of Omnipotence, manifested towards me and my country! What a marvellous thing it is before our eyes! We have received many tokens from his merciful loving kindness. It is beyond all our comprehension, that such unmerited favours should be bestowed on us!

#### LETTER FROM MOUNT CALVARY.

From the following letter of the Rev. Jonas King, American missionary at Palestine, to his friend in this country, which has been politely put into our hands for publication, it will be perceived that Mr. K. is now probably on his way from Jerusalem to this country. Mr. King was appointed several years since Professor of Oriental languages in the college at Amherst, Mass. and went to Paris with the view of acquiring a knowledge of the Arabic language. His visit to Palestine was from the beginning intended to be merely temporary.—*N. Y. Obs.*

*Mount Calvary, April 11, 1825.*

In all probability, before my letters reach America, I shall set my face toward that happy country. I expect by the leave of Providence, to take my last look of Zion, Calvary, and the Mount of Olives, in about a fortnight from this time. But though I may no more behold the place where our Lord was crucified, I trust I shall not lose sight of his death and sufferings. Though my feet may no more pass over the brook Kedron to the sorrowful garden, or ascend the Mount of Olives, and though it may no more be said to me, "come and see the place where the Lord lay," still I hope to remember that He bore the burden of my guilt, that He has risen again for our justification, has ascended to glory, and ever lives to make intercession for his people. Christ is every where present, and he goes before his disciples, whether they be in Judea, or Galilee, whether in Asia or America. Wherever we may be, if we are Christ's he makes his abode with us, dwells in us, and is formed in us the hope of glory.

I may not again see Mount Zion on earth, or taste the waters of Siloa, which flow beneath; but I hope to stand on Mount Zion above, and taste that life-giving fountain which flows from the throne of God and the Lamb.

This spot is, and ever will be, to me interesting; nor shall I forget Jerusalem, till my right hand forget her cunning. It is endeared to me by the association of a thousand sacred scenes, that are past, and here I am to leave some of my friends and companions in Christ. For their sakes, "I will now say, Peace be within thee."

O Jerusalem! Jerusalem! when shall the glory, which is departed, return; and peace find within thee a dwelling?

When shall the "waste places of Jerusalem break forth into joy, and the Lord make bare his holy arm in the eyes of all the nations?" O pray for the peace of Jerusalem. They shall prosper that love thee. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

May this be the language of every Christian, till Israel shall be gathered, the fulness of the Gentiles come in, and the earth be filled with the knowledge of the glory of the Lord, as the waters cover the seas.

#### PRAISEWORTHY EXAMPLE.

In the year 1822 an Education Society was formed in the Presbyterian Congregation in Reading (Pa.) In 1823 they took under their care from a Sabbath School a pious young man, who is now in the Theological Seminary at Princeton. The Society is supported chiefly by females, who have recently formed a "working association," in aid of the institution, and from the avails of their industry have made the wife of their pastor a life member. There is now in the Treasury of the Society \$97,90 cash in hand, besides \$50 in the Saving Bank. "When this Society was formed" it is said "there were many to predict, that it would accomplish nothing; but behold how much a little enterprise and perseverance will do! The Presbyterian Congregation in Reading has not long had a place for worship, and must be considered as one of our infant churches; may it however, by its good deeds continue to reprove, if it cannot excite to emulation, many of our older and more wealthy societies. Half of the Presbyterian churches in the United States, at least, might each of them educate one pious young man of talents who desires the Christian ministry, and if they would do this, our desolate churches would sing for joy."—*N. Y. Obs.*

#### Obituary.

DIED,—In this city, on the 12th inst. Mr. Nathan P. Alling, printer, aged 21; on the 13th, Mrs. Mary Sanford, wife of Mr. Peleg P. Sanford, aged 27; Mrs. Lisle, aged 79; Mr. — Austin, aged about 60; Mr. Eaton, aged 33.

At Waterbury on the 11th ult. Capt. Joseph Bronson, aged 57.

At Derby, on the 6th inst. widow Erellove Nettleton, aged 84.

At Milford, on the 13th inst. Mr. Jehial Bryan Jr.; Mr. Samuel Camp; Mrs. — Smith, wife of Mr. Jeremiah Smith.

At Farmington, (Northington Society,) on the 6th inst. the Rev. Rufus Hawley, aged 85,—A man of exemplary piety.

At Northford, on the 15th inst. Mr. John Lindley, aged 75.

At Hartford, John Watson, Esq. aged 68.

At Middletown, Mrs. Mehitable Harris, 42, wife of Mr. Daniel Harris; Martha N. aged 5, daughter of Mr. Horace Southmayd.

At Berlin, Dr. Adna Stanley, 63.

At New-London, Mr. Reuben Davis, aged 65.

At Saybrook, on the 24th ult. Mrs. Elizabeth Latimore, aged 62.

At West-Springfield, Mr. Gamaliel Bailey, 41.

Drowned at New-York, on the 27th ult. Mr. Wm. Bowers, of Wethersfield, Conn.

At New-York, on the 12th inst. the Rev. James C. Crane, corresponding Secretary of the United Foreign Missionary, and Assistant Secretary elect, of the American Bible Society, after a short and severe illness.

At Florence, N. Y. Mr. Oliver Foster, 58, formerly of East-Windsor, Conn.

At Evansville, Indiana, Capt. Daniel Avery, 52, formerly of Groton, Conn.

The number of deaths at the alms-house in this town, during the year 1825, was 18,—9 males, and 9 females. Their ages were, 85, 84, 82, 80, two of 75, 71, 70, 60, 50, 47, 45, 43, 35, 33, 24, 7, and a young child.—*Reg.*

## POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

## A MORNING MEDITATION.

Psalm iii. 5.—*I laid me down and slept: I awaked, for the Lord sustained me.*

Source of my life! to thee I raise  
My early grateful songs of praise;  
Thy ear received my evening cry,  
And all the night thy care was nigh.

While thousands scarce could find a bed,  
Where to repose the wearied head;  
While thousands watching all night—groan,  
At home—at ease, I laid me down.

See fierce affliction, wounding care,  
Enter yon chamber of despair!  
The wretch has painful vigils kept,  
Reclined in vain;—while I have slept.

At midnight hour, triumphant death,  
From sleeping thousands stole their breath;  
The silver cord of life he broke,  
But wondrous mercy—I awoke!

Great God, accept my morning strains,  
Thy hand alone my life sustains;  
My sins forgive, through Jesus' blood,  
And may I ever live for God.

R. M. S.—h.

New-Haven, Jan. 14th, 1826.

## SLANDER.

How frequently is the honesty and integrity of a man disposed of by a smile or shrug!—how many good and generous actions have been sunk into oblivion by a distrustful look, or stamp with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper.

STERNE.

## THE MAN OF ONE BOOK.

FROM MOORE'S LIFE OF WESLEY.

The Rev. John Wesley was remarkable for regulating his whole life by the word of God. No man since the days of the apostles, has manifested a more ardent love to the holy scriptures, and seen the importance of considering them as the *only* rule of our faith and practice. The word of God was his study and guide from the first dawning of light upon his mind to the time of his death; and he delighted in calling himself "*a man of one book.*" "To maintain truth was his only care." On July the 15th, 1741, Mr. Wesley reached Bristol, and tells us, he came just in season: "For, (says he,) a spirit of enthusiasm was breaking in upon many, who charged their imagination on the *word of God*, and that, not written, but impressed on their hearts. If these *impressions* be received as the rule of action, instead of the *written word*, I know nothing so wicked or absurd but we may fall into, and that without remedy." We have here full and satisfactory evidence, that Mr. Wesley paid no regard to impressions or inward feelings, if they did not accord with the written word, by which alone we must judge of them. His belief on this

subject was plainly this. 1. Without experience of present salvation from our sins, the gospel has no saving influence on our hearts. 2. Such experience can have no existence without inward feeling; that is, a consciousness of that salvation. 3. We must judge of the reality of our experience by the *word of God*, to which it will answer, as face answers to face in a glass, if it be of God; otherwise, a mere creature of our own imagination has deceived us!

## OBEDIENCE TO PARENTS.

Children ought to love, obey, and honor their parents. Let your mother, in particular, who in your tender years, has the more immediate charge of you, be on earth the most sacred object of your affections. Let her be your first friend and chief confidant. Conceal nothing from her, but make her acquainted with the company which you keep, the books which you read, and even the faults which you commit! Happy is the son, and particularly happy is the daughter, who are not afraid to communicate to their mother their most secret thoughts. Whilst they remain thus artless and undisguised, they are free from danger.—Children, obey your parents in your youth; but when you are no longer under their care, let not your reverence abate. If by the providence of God you should rise above them in the world, grow not ashamed of them. While they are bending under the infirmities of old age, still continue to treat them with respect, as well as affection.—*Dr. Freeman.*

## ANECDOTES.

*Another Master to serve.*—On the western coast of Great Britain there is now living an old man-of-war's-man, who on the mighty deep served his king and country many years. He was a most notorious character for drunkenness, swearing, fighting, and Sabbath-breaking. Peace taking place, William returned to his native shores, where his peaceful neighbors soon discovered that a monster in human shape had arrived amongst them. But God said unto him, "Hitherto shalt thou go, and no further." The monster became a man; the man became a Christian; the Christian became eminent through the preaching of "Christ and him crucified." He is now a day-laborer with a gentleman who keeps a pleasure-boat for his own amusement. One Sabbath, some wreck was discovered floating not far from shore, and William was despatched from his cottage to bring the wreck to land; but the old man-of-war's-man refused to go: he had broken too many Sabbaths, and he had resolved to break no more. "No," said he to the messenger, "I cannot, I dare not go. Tell my master that I am his willing and ready servant every day except the Sabbath. To-day, I have another Master to serve, and him only will I serve on the Sabbath." The messenger returned with the old sailor's reply. The master was conscience-struck that William had acted properly, and was so convinced of the excellent motive that had made him disobey his commands, that he never said a word to him on the subject. In addition to this, it may be pleasing to hear what forms a part of William's employ on the Sabbath. At 2 o'clock in the afternoon he may now be seen at a Sunday School, teaching the children of the neighborhood to read and understand the miracles of God, whom alone he owns as his Master on the Sabbath.

Simonides being asked of Hiero "what he thought of God?" asked a seven night's time to consider of it; and at the seven night's end, he asked a fortnight's time; at the fortnight's end, a month. At which, Hiero marvelling, Simonides answered; "that the longer he thought upon the matter, the more difficult he found it."

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

## CONTENTS.—NO. 31.

Jowett's Researches in Syria	527	Era of Benevolence	ib.	National Domestic Missionary Society	ib.
American Tract Society	529	Sabbath School Union in Maine	ib.	Letter from a Sandwich Islander	ib.
Indians of North America	530	Generous example	536	Letter from Mount Calvary	541
Trifling with Scripture	531	Missionaries to Burmah	ib.	Obituary	ib.
Sabbath Schools	532	To Inquiring Importer	537	Poetry	542
Schools in the woods	533	The murder at West-Springfield	538	The man of one book	ib.
Sabbath School concert in Boston	ib.	Revivals of Religion	ib.	Obedience to Parents	ib.
Albany Sunday School Union	534	Mercantile Library Association	539	Anecdotes	ib.
Western Union	535	Tract Premium	540		